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Election.

We would at once allay the fears of our readers, who seeing the above title, might suppose we were about to plunge them into the troubled waters of political turmoil. Our concern however, is the kind of election which once played so great a part in the Calvinistic scheme of things. If to-day it is no longer so much to the forefront in theological speculation it has the attraction of a hardy and hoary survival in Creeds and Confessions. Mankind is divided up into the elect and the non-elect, the former representing a small minority, the latter the vast majority of human beings. The manner of such an election is thus set forth in the Westminster Confession of Faith:—

“As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted, sanctified, and kept by His power through faith unto Salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.”

The Confession then goes on to describe the bad condition of those myriads of unhappy beings not elected:

“The rest of mankind, God was pleased, according to the unsearchable

counsel of his own will, whereby he extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of His glorious justice.”

The doctrine of the Sovereignty of God, in whose interests the above view of election is held, may have its rightful significance in any complete thought of the Divine Being. As Emerson, for example, speaks of the Sovereignty of Ethics, so we may think of God's Sovereignty, since in Him all moral forms must have their source and their perfection. But ethics and election, as Calvinism viewed the latter, necessarily part company if the Westminster Doctrine stands. Whatever may be said about “the praise of his glorious justice” it is merely meaningless rhetoric. Arbitrariness may be assigned to the Diety and defence put up on its behalf, but Justice, not to speak of Fatherly love, of necessity vanishes in view of such Divine Election.

No wonder, then that the language of the Confession leaves an increasing number of thoughtful persons untouched. Whatever lip-service to the doctrine is offered, the hearts of men refuse to worship at such a shrine. We hear of orthodox theological students refusing to sign the Confession and only with extreme difficulty prevailed upon to do so. The fact is, that whatever the head may say, the heart is the best theologian. No one who has really assimilated the thought of God's infinite love for all mankind can ever more be content with a view of election which will not ultimately comprise all God's children. Particularism of the narrowest legal character framed the Confession. The final word lies with Universalism.

Notes of the Month.

We hope our readers made a note of the date of the United Service in the Ulster Hall. As announced in our last number, this annual event will occur on Sunday evening, December 7th., and we call attention to it now in order that our readers in town and country may make their arrangements in good time with a view to ensuring representative attendance from our community generally. With two successes to our credit in the past we must make up our minds to have no fallings-off. We are convinced that the benefit is real. It gives us all a deeper sense of our common spiritual birthright, while it undoubtedly impresses any outsider with the fact that we have not only a common spirit, but also a real Christian message. There is need to make these truths increasingly appeal, for the world has need of every true and vital witness of the power of Divine things. May we hope then on December 7th, for a congregation which by reason of its size and enthusiastic purpose, will be fully equal to those gatherings which filled the Ulster Hall the last two occasions.

Many persons in the North of Ireland would hear with deep regret of Mrs. Dunkerley. It was known that her state of health was the cause of anxiety to relatives and friends, but we hoped she would be spared still longer to be the centre of her loving circle. Such was not to be, and our heartfelt sympathy goes out to the sorrowing widower, our old and esteemed friend, Mr. Dunkerley, and to her son. Her long and active life in Ulster obtained for her a wide circle of friendship, and the notice of her death will recall to many the hours of happy intercourse spent in the hospitable Manse of Comber. All privileged to receive her gracious welcome will deeply mourn the loss of one so dearly loved.

We trust that the enterprise of the Temperance Committee will meet with

its fitting reward on November 2nd and 3rd. The Rev. W. J. Tarrant, B.A., is looking forward to his visit to the North of Ireland—the first after many years. It is our duty to make his visit as pleasant as we can, especially by assisting the object which is responsible for his coming. We confidently expect, therefore, that both in Banbridge and in Belfast he will find good and sympathetic audiences.

We are not surprised that the appointment of Canon Barnes, to be Bishop of Birmingham was made the occasion of an attack upon him by some conservative members of the Anglican Church. Being himself a live and alert man, with a strong conviction that the Christian message needs to be re-stated in modern language and more abreast of modern thought, moreover, being quite fearless in his expression of such a conviction, he is naturally not popular with the obscurantist and antiquated partisan. The same fearless candour which characterised him hitherto does not seem to him incompatible with preferment and he turns upon his critics with courage and no little skill. There is hope for a church which singles out such a man for deserved recognition and we wish the new Bishop every success in his new position of usefulness. In the meantime this promotion of one of their number will give great encouragement to the modern Churchmen and their crusade on behalf of Modernism.

We understand that several congregations have taken up our suggestion of preparing photographs of their church buildings in readiness for the Church Calendar of 1925. In order that the task of preparation may be well-advanced any other congregations not represented in the Calendar of 1924, but who wish for inclusion next time should without delay send on photos or process blocks to the Rev. A. L. Agnew.

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AT 7-0 P.M.

Detailed Announcement Later.

PLEASE NOTE THE DATE

Temperance Notes.

November 3rd.—Do not forget our Annual Meeting, on this Monday, at 8 p.m., in the First Presbyterian Church, Belfast, and not as previously announced. Rev. W. G. Tarrant, B.A., of London, Editor of "the Inquirer," and the Rev. John Gailey, Secretary of the Irish Temperance Alliance are to be the Special Speakers. For visitors there will be a Tea at 7 p.m. Special Soloists are being invited for the Meeting. Mr. Tarrant will also conduct the Evening Service, in the First Presbyterian Church, the previous day, Sunday, November 2nd.

Funds.—The Temperance Committee are severely handicapped for want of money. Individual contributions will be gratefully received by the Convener (Rev. P. Godding, The Manse, Banbridge), and sent on to Treasurer. We also hope the various Congregations will arrange for collections. No good work can be expected to be done effectively without incurring expenses.

Jack Dempsey.—From an article appearing in the Daily Mail of recent date we learn that Mr. Jack Dempsey is one of the foremost of the World's Champion Boxers. And yet we read this concerning him. "A careful liver—he neither drinks, smokes, nor patronises night resorts—he is in my view, the best champion—the word is used in the fullest sense—boxing has ever known." This is from one of three articles by a boxing expert named Trevor C. Wignall. One must quote authority for such a splendid piece of news! I understand too, that this champion, is not only a splendid specimen of a strong body, but has a keenly alert mind. He uses his brains as well as his muscles in his contests. That certainly helps to account for his Total Abstinence.

The Nation's Drink Bill.—According to the Annual Statement of the United

Kingdom Alliance, the nation is spending the sum of £307,500,000 per annum upon intoxicating liquors. This works out at an average expenditure of £35 10s. 0d. per family of five persons. What a useful gift to every home would such a sum be! And to think we are content to spend this enormous sum annually upon stuff of such a destructive nature. It would not be difficult to prove that it would be worth while to the nation—that is the nation would greatly benefit—if the whole of this drink had been poured into the drains. I wonder how much longer it will take for Great Britain at least, to see how ruinous this expenditure is to the welfare of her people?

P.G.

HALLOWE'EN.

November 1st, "All Saints," celebrates the triumph of the blessed, the great victorious army of the "just made perfect," the following day is kept in many countries of Europe as the festival of All Souls, a gracious custom, beautiful in its simplicity, pathetic in its expression of love and yearning. The following lines are from the pen of Michael Fairless.

"All Souls' Day;" and the bells are slow
In Steeple and Tower. Sad folk go
Away from the township, past the mill,
And mount the slope of a grassy hill,
Carved into terraces broad and steep
To the inn where wearied travellers sleep,
Where the sleepers lie in ordered rows,
And no man stirs in his long repose.
They wend their way past the haunts of life,
Father and daughter, grandmother, wife,
To deck with candle and deathless cross,
The house which holds their dearest loss.
Swiftly upon us is flung the dark.
Then, as if lit by a sudden spark,
Each grave is vivid with points of light.
Earth is as Heaven's mirror to-night,
The air is as still as a spirit's breath.
The lights burn bright in the realm of
Death. "THE CO-MASON."

Young People's Page.

Red Ridinghood and Kukuluku.

I suppose you all know the story of Little Red Ridinghood quite as well as I do. For all that I am going to tell it to you over again, just in my own way. Listen : because I want you to hear it for a particular purpose which shall be made plain afterwards.

Upon a fine summer's morning the parents kissed the little girl and bade her good-bye. They smiled, and looked at her with pride ; for she was a very good little girl, and made them very happy. " Good-bye, my dear," said her mother, putting the basket into her hand, " run to Granny and give her these nice things ; they will do her good, especially if you take them to her, because she is so fond of you and says she always feels cheerful as soon as she sees you enter her room."

So away went Red Ridinghood, as bright and happy as could be, for she loved to do kind things to cheer people up, and make them forget their troubles. For a moment or two after she had felt the house her parents felt quite sad, for it was she who made the happiness of their lives, and a cloud seemed to come over their minds to darken them as soon as she had left their sight.

The grandmother lived at some little distance away, across some meadows. She was lying in bed, and never likely to be about again. The little girl was very pretty. As she skipped along merrily she looked so smart in her little ridinghood that everybody turned to gaze at her. When the mowers in the fields stood up to whet their scythes they stopped to look at her, and when she had passed by, they fell to work again so glad to have seen her, that they forgot they were working, and mowed the grass as easily as if they had been swinging their scythes through the empty air. Even the grass looked delightfully

green as she walked or trotted over it with light steps ; its colour becoming more intense by contrast against the redness of her hooded cloak. Here and there she would stoop down to pick a wild flower for poor old Granny to look at, now that she could not come out to get flowers for herself. Granny was always glad of them when she picked them ; saying that Red Ridinghood's fingers always made them look more pretty. " Of course it isn't true," Red Ridinghood would say to herself, " the flowers can't be any prettier than they are ; still, it doesn't matter if it makes her happy to think so."

Now part of the way she had to go lay through a wood, where a huntsman often saw her. He, like everybody else, was very fond of her : indeed, to tell the truth, he was quite in love with her. But this morning, instead of the huntsman, she met a great hungry wolf. And the rest of the story is almost too sad to relate, so I will pass over it as quickly as possible. You know how the wolf asked her where she was going, and having found out all about it, went on before her, swallowed up the poor old granny (bones and all), got into the bed in her place, and waited till the little girl came in ; and swallowed up her as well.

Imagine the grief of the poor parents when the news reached them that their darling child had been devoured by the wicked wolf ; so that instead of a cloud to darken them for a few hours of absence they must pass the rest of their days as if they were one long night with no more brightness and joy. The mowers and everybody else who had been so delighted to see her as she passed were so disappointed at the loss of her that they felt as if they could never make hay or do any other work any more. And for the unhappy huntsman, he was beside himself, with grief for the loss of the little girl and with anger for the cruel wolf, he who had been the happiest of men before, because he had looked upon little Red Ridinghood as properly belonging all to himself. But he would lose no time.

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MODERN CHURCHMEN AND UNITARIANS

By **S. H. MELLONE, M.A., D.Sc.**

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamphlet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

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He would certainly take vengeance on the greedy monster. He rushed to the house where Granny had been living, and reaching the bed just before the time for sunrise, found the wolf still fast asleep. Taking his huntsman's knife, he ripped the villain open ; when who could have believed it, out sprang little Red Ridinghood as lovely and as bright as ever !

Now that story of Red Ridinghood is not a British but a European one : that is to say it is not told only to boys and girls in the British Isles, but to boys and girls all over Europe. Even the Zulus in South Africa have a story something like it. They tell of a monster, much bigger than a wolf it is true, which has swallowed up a country where there are hills and houses and cattle and people, and when he is cut open, everything comes out of the darkness, all the creatures still alive, the cock coming out first and crying in the Zulu language, "Kukuluku ! I see the world."

The fact is, that these two stories, the one about Little Red Ridinghood and the other one told by the Zulus, were something more than stories to amuse children. They were what are called myths. That is to say they really take us to nature, being originally attempts to explain the happenings in nature which seemed to be such mysteries in the days when there was no science. Really, Little Red Ridinghood represents the sun making everything bright and beautiful, gladdening people's hearts in their homes, helping them to do their work when they go abroad, cheering the sick when its glorious light steals into their chambers but alas ! swallowed up by the night which envelops everything and everybody in darkness and sadness ; though it is ripped up after a while and the day breaks when the sun breaks through the slit of the sky, and shines forth again as bright and beautiful as ever. The monster in the Zulu story which swallows the hills and houses and people and cattle is the night like the

wolf in the other story. True to nature, it is the cock-crowing which tells us that the day has dawned. "Kukuluku," says the cock, "I see the world."

A Clever Wendy Child,

Under the above heading the NORTHERN WHIG, of 20th October, says in its Children's Column :—

Little nine-year-old Dorothy, daughter of the Rev. P. Godding, The Manse, Banbridge, has sent me the following story. Don't you think she is very clever, children ? I do ! Tinker Bell is simply delighted with it, and asked me to publish it. So here it is :—

Baby's First Step.

When baby cut her first tooth mother was proud. Father said when she begins to walk he does not know what will happen. One day baby was out with nurse in her pram along a country lane, when she saw such a pretty flower in the hedge. "Goo-goo," she cried, trying to reach it. So nurse lifted her out of the pram and sat down on the bank with a book. The minute she was out of the pram baby slipped out of nurse's arms and RAN the few steps to the flower !

[The End.]

Idealism and Action.

Idealism is the mainspring of social service.

Ours is the ideal, in excelsis, a conception of the regenerated world to be when the "earthly fact and seer's dream" are "brought into accord." Confronting us, and barring the way to realization rises a great mountain of human want—want even of the means to sustain life. Energized by so compelling an ideal then, let each bend to the task of discovering and removing the causes of all this poverty. J. M'A.

The Sacraments.

Presbyterianism recognises two : Baptism and the Lord's Supper. The Catholic Church recognises seven : Baptism, Confirmation, Eucharist, Ordination, Marriage, Absolution, Holy Unction (really the sacrament of healing). The Church of Rome has arrogated to itself supreme authority in the administration of the Sacraments, claiming the majority of the seven as essential to salvation. For the Church of England, which regards only two of the seven as sacraments, the claim was recently stated : " That members of the Church of England, belonged to 'one Catholic and Apostolic Church.' That Church came into existence in Palestine through the preaching of the Apostles. It spread far over the earth, and was founded in England 1300 years ago. Into it they were admitted by Holy Baptism, and in its fellowship their souls were nourished, by Holy Communion. At the Reformation, a few of the Reformed Churches remained Episcopalian, and these consider that an important element is lacking in the validity of the sacraments, when administered by a Ministry without Episcopal ordination ; that the sacraments under such conditions may still be very beautiful and edifying, but they are only devotional services, and not sacraments in the true sense of the term.

Hence the barrier to free and full interchange in all the offices of the Church between the Episcopalian and the other ministries. To remedy that hindrance, the churches included in the Pan-Anglican Congress offer ordination to their ministerial brethren outside their communion, " without repudiation of past ministry or renunciation of present," and in return are willing to submit to any form of ordination which would be recognised by Nonconformist Churches. But the Episcopalian maintains, that

for him, Sacraments are only valid which come through an Episcopally-ordained ministry, and that while the Presbytery of a Diocese may augment the power in taking part in the ordination of a priest, the succession only comes through the Bishop.

This idea and method were anticipated several years ago, by the Rev. Vernon Herford, B.A., of Oxford, who was consecrated a Bishop, after having been ordained deacon and priest, by a Bishop of the Ancient Nestorian Church, in the East, and the minister of King's Weigh House Church (Congregational) London—Dr. Orchard, has obtained ordination in priests' orders from Bishop Herford, and conducts a ritualistic service with the approval of his large congregation, while giving very liberal teaching from the pulpit.

There exists another line independent of the Papacy or the Church of England, for over 200 years, with a very interesting history of its own, through the ancient Arch-diocese of Utrecht, which in its branches throughout the British Dominions, the United States of America and the Continent of Europe, retains the ancient Catholic structure of the service of Holy Communion, but places a very liberal interpretation on the ceremonies and creeds. It regards the Sacraments, not as essential to Salvation from an imaginary hell, but as boons bestowed by Christ, among " the gifts that He gave unto men." That through these Sacraments come very real forces from high spiritual levels, and in that way the Sacraments are " means of grace." Men of high spirituality might liberate these forces, for the benefit of those assembled, without the form of the Sacraments, but the effort would resemble that of one using a pump to draw water, whereas turning on a tap would be much simpler. Besides, men of high spirituality are not always available, and the church has passed through periods when these were lacking, and a part that the people had for their spiritual nourishment were those

forms which they tacitly accepted as of divine authority.

Did the Founder of our religion perceive that the cycle would swerve down into ages of mediæval darkness, before turning upwards to enlightenment and reason, and make provision by means of the mechanism of the three orders, whereby certain men appointed in the Church should be centres for the distribution of the various grades of these forces, thus with His clear knowledge of spiritual laws making possible boons, which might be of great help to those sincerely availing themselves of them, yet by no means compulsory or interfering with the liberty of earnest followers? The boons being made to the Church are not the special gifts of the officials who act as the almoners of them. One thing is noted about ritual whether in Church or Masonry, and that is the great number of men who seem to be attracted to that particular line.

By all means let us keep to the forms we have found helpful, or if such be our training declining the use of forms altogether; but we must recognise temperamental divisions, that some are on the line of ceremonial, others of devotion only, other of intellect and so on, and what may be a hindrance to one, may be absolutely necessary to another. The whole question needs great tolerance and patience. There are numerous points on which challenge might arise, as in the case of the book which appeared, when wireless-telegraphy was actually in use, showing the absurdity of the whole thing; but, wireless telegraphy was a fact nevertheless.

We cannot stand still, developments are taking place all around us. Just to criticise and condemn, because it is the fashion to do so, does not become a body of people who are earnest in the search of truth. People join our congregations from all sorts of denominations, and retain the bias of early upbringing. Our church is called Non-Subscribing Presbyterian, but it may be there are non-subscribing

Episcopalians, and Methodists and Catholics, who for the time are at home in our spiritual household, and no one form among the varieties used, in the congregations of our fellowship, in the three Kingdoms, may be said to be final.

ULLIN.

The Non-Subscribing Presbyterian

AN APPEAL.

At the meetings of the General Synod of the Non-Subscribing Presbyterian Church of Ireland, a report and Statement of Accounts of the Magazine were submitted. Attention was drawn to the financial aspect, and an appeal was urged upon the Ministers and laymen for increased support. Two suggestions were made in the course of the discussion which followed one being that our Congregations should be asked to be responsible for a certain number of copies monthly, according to the stipend payers, and another was the formation of a Subsidy Fund from which the deficit each year could be drawn. Seeing that the Magazine has served the denomination for a considerable number of years, and through the generous kindness of private friends has made no appeal to the Community, we think that if an effort could be made in all our Churches to double the circulation, this would help considerably to lessen the financial burden.

In the meantime, we appeal to generous friends to help us financially and donations will be gratefully received and acknowledged in these columns by the Editor, Rev. H. J. Rossington, M.A., B.D., Ardeevin, Cadogan Park, Belfast, or the Business Agent, Rev. G. J. Slipper, 7 Trevor Hill, Newry.

In Sunny Spain.

III.

Every year just before Easter, Messrs. Cook have a special Excursion to Spain, the great attraction being the religious processions held in Seville.

Our party of seventeen assembled at the Victoria Station, London. The weather was unusually stormy and our conductor announced, as no channel steamers were able to sail, our departure must be postponed until the following day. Next morning the weather was no better, so we started for Dover, to be on the spot to board the first available steamer. The following day the storm abated and we got safely across. It was bitterly cold, but as we journeyed south the temperature rose and when we reached Seville, we found delightful warmth and sunshine. The day after our arrival the processions were to begin, and seats, two shillings each, were reserved for us on a balcony in the principal street.

These processions were started in the middle ages, by a number of religious confraternities. In order to heighten their zeal they were permitted to dress up in striking costumes and grand titles were conferred upon them. Each confraternity has a chapel in which it deposits its paraphernalia, the most precious possession being the groups of images known as pasos. These are life size and are carved in wood and clothed in gorgeous raiment. Some of these are beautiful works of art and so realistic they look like living figures. They are borne on a draped platform upon the shoulders of penitents who are hidden underneath. When we took our seats we looked down upon a strange scene. Crowds of people were lined on either side of the narrow street. Men in long red cloaks and tall black velvet cone-shaped hats and their faces masked and men with similar costumes in white were hurrying to and fro. A great cross borne by priests came in sight, and these confraternities fell into the

procession and following them the first paso appeared. This was the largest and most elaborate paso representing the meeting of Christ with St. Veronica. It stopped just below our balcony and immediately there emerged from underneath sixteen panting and perspiring men in order to take breath and a short rest. Then followed the most venerated and precious image of the Virgin credited with a miraculous origin. It is borne upon a platform of carved silver with a gorgeous dias. The figure is clad in a magnificent flowing mantle of velvet profusely embroidered with gold valued at over £2,000. It was illuminated with a great array of tall candles and as these were borne along drops of grease fell upon the precious garment. This finished the procession for the day. There were still two more days of this performance, but I had had my satisfaction and declined to be pent up in the balcony any more. We visited the Cathedral, the most magnificent in Spain and next to St. Peter's in Rome the largest Cathedral in the world. Beside the Cathedral is the Giralda, the great landmark of Seville. There are two towers that stand out above all the others, Giotto's Tower in Florence, and the Giralda in Seville, the former of such refined elegance and beauty and the latter so stately and strong. The lower part of the Giralda alone is Moorish and was built in 1196, as an observatory. In 1568 the Christians added a Belfry with a second stage, on the four sides of which is inscribed in Latin "Our Lord is a strong tower." Surmounting all is a figure of Faith, 13 feet high. This is the Giralda or vane, although it weighs 11 tons, it moves easily with the wind.

The interior of the Cathedral with its grand piers and high vaults, its beautiful stained glass windows, and its vast size made it one of the most imposing I have ever seen. It contains a fine tomb of Christopher Columbus. Four great figures representing Castile, Leon, Aragon and Navarre were brought from Havana,

when Spain and the United States went to war. On the pedestal is the following inscription "When ungrateful America severed herself from her mother Spain, Seville secured the ashes of Columbus and erected this pedestal."

The Cathedral contains some fine pictures by Murilla, Goya and Zurbaran, Murillo's St. Anthony adoring the Child of Christ is a most touching picture. Years ago there was consternation when one morning the Cathedral officials discovered that some vandal had cut out of the picture the figure of St. Anthony. For a long time there was no trace of it and finally it was found in New York.

Murillo was a native of Seville and was of humble parentage. Through the kindness of his townsman Velasquez, Spain's greatest painter, he was permitted to study the pictures in the Royal Collection, and he soon became famous. He founded the Academy in 1660 and here are hung 23 of his paintings. The most striking exhibit in the Academy is a most wonderfully realistic figure of St. Jerome, in terra cotta, by Torrigiano, the Florentine sculptor. It was he who executed the tomb of Henry the 7th in Westminster Abbey. He was a rival of Michael Angelo, and once when they quarrelled and fought Torrigiano broke his opponent's nose. Michael Angelo's sensitive nature never got over this disfigurement. It embittered his life.

The Alca'zar, or house of Caesar, is a Moorish Palace; it is of older date than the Alhambra; it was begun in 1181, but the present building is principally due to Pedro the Cruel, who in 1353 employed Morisco architects, and it was again altered by Charles the 5th. It too had suffered badly from the ruthless hand of man. In 1762 a fire destroyed some beautiful ceilings and in 1813 the lovely stucco ward was filled in with lime. The beautiful Courts have been restored. The colouring and gilding strike one as being too bright and fresh. The Palace is now a Royal Residence, consequently only a small part is open

to visitors, as in the Alhambra, there were wicked deeds committed in the Alca'zar. Here Pedro the Cruel murdered the King of Granada who had come to him for protection. Pedro took possession of all the gold and precious stones. Among the latter was a beautiful ruby which Pedro presented to the Black Prince, this now adorns the King of England's Crown.

The garden of the Alcazar is beautifully laid out and has a marvellous display of fruit trees, shrubs, and flowers. There were bananas, orange, lemon, pomegranate, and almond trees, palms, dating from the time of the Moors, magnolias and oleanders and there was a wonderful labyrinth made with hedges of myrtle.

On Sunday the Easter Celebrations wind up with a great bull fight, a *Curri'da de toros*. We visited the Bull Ring on the previous day. It is a huge place accommodating 14,000 people. We saw the poor horses in the stable peacefully nibbling their hay unconscious of the terrible fate that awaited them. Baedeker says in one year 478 bull fights took place in Spain in 220 bull rings. There were 1,218 bulls killed, valued at £60,000, and 5,736 horses killed valued at £20,000.

Four of our company attended the *Corri'da*, the Englishman was very reticent about the experience, the French woman was not at all distressed by what she had seen "It was a spectacle," she was glad she had gone but she would not go again. The old German soldier was more shocked and declared the scene was more horrid than any he had witnessed on the field of battle.

I read lately that football has been enthusiastically taken up in Spain. Even the small town has its football ground and each newspaper has its column headed "Fut bol." Let us hope that eventually this manly sport will take the place of that brutal national pastime the bull fight.

There is a popular Spanish saying "those who have not seen Granada

have seen nothing, those who have not seen Seville have not seen anything wonderful." But in beauty of situation Seville cannot compare with Granada. It is built on a great fertile plain without hills or even undulations in sight. The quaint narrow streets and the many interests it contains made it a delightful place to visit. But it has some drawbacks to peace and comfort. The beggars are the most importunate and impudent I have ever come across; and the mosquitoes are the most blood-thirsty I have ever experienced.

"Outlines of the History of Presbyterianism in Ireland."

BY REV. DR. HENRY MONTGOMERY,

The New Light in Ulster.

The persecution of Emlyn, the overthrow of Creeds in Geneva, the liberal toleration of Dissent by Geo. I., and the Debates at Salters' Hall, had largely contributed to diffuse a spirit of free inquiry on religious subjects. The Presbyterian Ministers of Ulster had been, to some extent, prepared to sympathise with this spirit, by their education under the Rev. John Simson, Professor of Divinity, in the University of Glasgow. In the year 1715, he was accused of various anti-calvinistic heresies before the General Assembly, in Edinburgh; and after multifarious trials, appeals, rebukes, and suspensions, continued for several years, it was finally decreed, that he should not be any longer entrusted with the education of candidates for the Ministry. A gentle orthodox Writer grievously mourns over "this slight censure of an Arminian and Arian blasphemer, which exceedingly grieved and offended multitudes of the more serious"! It was not enough that the most learned and estimable man of the University was cast upon the world, homeless, penniless,

and branded with the odious name of heretic, in his advanced old age: his life was spared, and he was not even cast into prison—a forbearance which "exceedingly grieved and offended multitudes" of the degenerate descendants of those brave men who had secured freedom of worship for themselves and their children, on the blood-stained glens and mountains of their native land!

But, although they were able to crush the venerable Teacher, they could neither recall his lessons, nor entirely erase the love of liberty and truth which he had imprinted upon young and generous minds. Many, no doubt, were inspired with a salutary dread of ecclesiastical power—many sacrificed conscience to interest, and became supple hypocrites—many temporized, and kept the truth in abeyance—but a few still ventured to think and enquire. Amongst these last were the members of "*The Belfast Society*"—an Association of ministers and students formed for the laudable purposes of devotion, conference, the interchange of books, and mutual assistance in the study of the Bible. Of this society, the following account has been given by the late Dr. Bruce:—

"Among the members were T. Shaw, of Ahoghill, W. Taylor, of Cairncastle, M. Bruce, of Holywood, J. Abernethy, of Antrim, S. Haliday and James Kirkpatrick, of Belfast; who with other Non-Subscribers, afterwards composed the Presbytery of Antrim. Their method was to confer on the meaning of difficult texts, compare one place with another, and debate on the sentiments of the best interpreters. For this purpose two were appointed at every meeting; one for the Old Testament, and the other for the New, to study three or four chapters in each, without debaring others from proposing doubts on other passages. They also conversed on the most profitable mode of preaching, visiting the sick, and discharging the other duties of the pastoral office. They consulted on the proper measures for procuring

the best intelligence concerning books and united in buying them ; taking care that no two members should purchase the same, except those in constant use. They also communicated what they met with in their private studies. After conference, one was appointed to reduce the substance of their reasoning, to writing ; and upon reading it, the conference was resumed, and at each Meeting they had a sermon, generally on Christian Union, Schism, Rights of Conscience, and the sole dominion of Christ in His church, beside the evidences of natural and revealed religion, &c.

“ Notwithstanding the inoffensive and edifying nature of their plan, they became an object of jealousy and suspicion. They were represented as enemies to the Confession of Faith, which they positively denied ; and assured their brethren, that no opinion was vented or received in their Society, inconsistent with the important articles of religion, or hitherto reputed important among the Dissenting Ministers of Ireland. They were also accused of a design to subvert the Constitution of the Presbyterian Church. This they peremptorily denied ; but they would not allow its decisions to be the rule of faith, but believed it to be the unalienable right of every Christian to examine them according to the word of God, and reject or receive them accordingly. This charge was countenanced by their inquiries into the different forms of Church Government.

“ They complain of the reproachful names bestowed on them in conversation, such as *New Light Innovators*, *New fashioned Ministers*, &c. ; and that these evil reports were suggested by some of their brethren, who had asserted, that there can be no peace unless they disbanded their Society. This they could not do conscientiously or in justice to their own reputation, but relied on the account of their conduct and discourses in their pamphlet, entitled the *Good Old Way*. They transmitted a circular letter to all the Presbyterians in Ireland, but received

neither answer nor countenance, except from Dublin and Munster.

“ Thus the spirit of free inquiry, and the right of private judgement were fostered and asserted in Ulster, without, as yet, producing any material change in doctrine.”

Three of the Ministers mentioned in the preceding extract, viz. : Haliday, Kirkpatrick and Abernethy, became eminent as literary men, and able advocates of religious liberty. The first of these, as being mainly instrumental in producing the separation of the Presbytery of Antrim from the General Synod of Ulster, is entitled to a special notice ; and, to Dr. Bruce, I am again indebted for the following particulars.

“ Mr. Samuel Haliday was the son of Mr. Samuel Haliday, Minister of Omagh, who, on the troubles of 1688, had fled to Scotland, his native country but returned in the latter end of 1692. Mr. Haliday, as was common in those days, finished his education in Holland, where he defended a Thesis on Levit. xxiv. 11—16, before Hermann Witsius, July, 10th, 1706, and was licensed in the same year ; and in 1708, he was ordained in Geneva, because the terms of Communion there, were not narrowed by any human impositions. By virtue of this ordination, Mr. Haliday became Chaplain to Col. Anstruther's Cameron regiment, with which he served in all the Duke of Marlborough's campaigns ; and in 1712, he was received as a member of the General Synod, as though he had been licensed and ordained in Ireland ; and the Synod afterwards recommended to him a Call from Belfast.”

To be continued.

The Business Agent, the Rev. G. J. Slipper, earnestly asks for the early payment of all outstanding accounts for the Magazine. Some of these are now considerably over-due, and it would greatly facilitate the balancing of the accounts if prompt payment were the practice.

Theological Preaching.

BY ABRAHAM M. RIHBANY.

[We have pleasure in giving for the benefit of our readers a part of a very interesting address delivered to the American Unitarian Ministers' Institute, on September 16th. The address is all the more pertinent because Mr. Abraham M. Rihbany, its deliverer, is a very active, respected layman, putting the laymen's point of view with great lucidity. We owe the report to "The Christian Register," in whose issue of October 9th, the address was published.]

The discussion of the theistic idea does not fall within the province of this address. Furthermore, I feel safe in assuming that in various ways my present hearers are believers in a power greater than ourselves, whether they all think such a power should be praised and extolled or not. Nor do I find valid reason to believe that he who spangles the firmament with "divine attributes" is necessarily God-filled, and he who rarely speaks the word God is godless.

To me God is the life of the universe, the Parent-Life, and man the highest manifestation of that life on the earth. Whether God is perfect, almighty, and all-loving does not now concern us. All I know about these poetical terms is that their meaning is no more clearly known to those who accept than to those who reject them. Whenever I use them I mean by them the "more" and the "fuller" life. For I deem it perfectly logical to affirm that the life of the universe must be larger and fuller and more intelligent than human life now is, else our hope for further progress is groundless.

And I consider the discovery of God as the greater, richer, fuller life to be man's noblest achievement. His faith in his connection with this Parent-Life is to him what the fine roots are to a tree. He draws spiritual

vitality from this fuller life as the tree draws nourishment from the soil.

When in the course of his evolution man became a self-conscious, purposeful being—the thing we call soul—he revealed the reality of all that is real, the soul of the universe—God. His relation to the universe became that of soul to soul. His vision of the World-Life became aspirational, and his consciousness that of companionship.

This discovery of God has not solved for man all life's problems. In some respects it has increased them. But it has been to him the guarantee of that fuller life for which he pines. The heart of his religion has been and is the faith that since the Universal Life is his parent-life, and he is within its grand purpose, the full meaning of his own being with all its concerns, will sometime be revealed. Short of this conclusion the human mind cannot stop; beyond it, it cannot go. This is the spring and source of all theology.

That lightning maker, Thomas Carlyle, said, "The thing a man does practically believe; the thing a man does practically lay to heart concerning his vital relations to this mysterious Universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest."

I accept this saying of Carlyle as a truth. To me a man can be no more and no less than his theology. His view of his relations to the Universe is the deepest fact in his life. A man is never so clearly revealed to himself as when he thinks theologically. Be he a theist, a pantheist, a humanist, or a deist, whenever a man lifts himself above the flat surface of instinctive living and reflects upon this universe and his own relations to it, he reviews his sincerest autobiography.

It is true also that a man's theory of the supreme reality and its relations to this human world does not always occupy the field of conscious activity. It is too deep for curious seeing. But whenever a man comes face to face with those thoughts whose grasp and

mastery constitute life's decisive battles—such as the fixing of a purpose for his own life, which shall “give the world the assurance of a man,” of the forming of an estimate of the significance of human life in general, or the wrestling with a great sorrow, or any other basic idea—then his imperious guide is his theology.

It is for this very reason that religion on its theoretical rather than its practical side has been and remains the most powerful enchanter of the human soul. It is for this same reason that thus far in history religion has carried on its most stupendous conquests under the banners of theology. Theory, philosophy has been religion's chief propelling force through the centuries. And what seems to me to be an obvious fact is that in the profoundest experiences of life men turn for light and guidance to theology, rather than to what we term practical religion. Their cry then is, “Lead me to the rock that is higher than I.” There are soul depths where our real life is centred, which only a hopeful, trustful philosophy of God and the soul can touch and supply with sustaining vitality. Therefore any form of preaching which is not saturated with such a philosophy is bound in the end to prove insufficient to minister to the whole man.

But this should not be taken to mean the belittling of the ethical side of religion. Far from it, What I wish to convey is that our ethical codes have come into being through the contact of men with one another. The clashing of ambitions, the friction of interests, the destructive operations of vice and hatred, as well as the advantages of peaceful co-operation, temperate living, and altruistic conduct have given birth to the ethical rules of life. All these man has been able to explain by relating them to the expediences of social living. But what of life itself? The demands of reason, the hunger for emotional idealism, the craving of the mystical sense, the awesome challenge of death,

the dream of destiny? Are all these higher demands of the soul to be ignored, while we give ourselves to the balancing of our social relations and the securing of our daily bread?

Whatever the answer may be here, the fact is that mankind as a whole has never been content with the obvious requirements of the social life, now summed up in the phrase, “practical religion.” The more complex our social relations become the more insistent grows the demand for an interpretation of the significance of life itself. To say “character is destiny” is to intensify the mystery. What destiny? Obviously our present life is an opportunity, but not a destiny. It is rich with suggestion, but not a final realization of all our possibilities. What next?

I do not wish in the least to pretend to answer this age-old question, nor to dogmatize about immortality. I only wish to say that if history teaches anything, it is that mankind has never been able to evade reason's demand for a satisfactory adjustment of the soul of man to the purpose of the Universe. If the certainty of knowledge is at present unobtainable, then the inspiration of faith must fill the interval.

In my early years in the liberal ministry I was very fond of repeating from the pulpit an utterance from Robert G. Ingersoll. Many of you will, I believe, recognise it as part of his address at the burial of a little child. In that fine little oration on that touching occasion, when the well-known agnostic sought to extract a slight sedative of comfort for the sorrowing mother from his uncertain universe, he said, “In this world, where life and death are equal kings, all should be brave enough to meet what all the dead have met.”

My later and maturer reflection on this high-sounding utterance made it seem to me more amusing than either encouraging or consoling. I could not see, as I cannot see now, why the orator whose first declaration in that address was his purpose to “take of

every grave its terror " should in the very next sentence call upon his hearers to be " brave enough " to face a terrorless grave. What did all the dead meet ? He did not say.

This call to courage in facing the deep mystery of the universe is being sounded to-day by not a few among us. These seem to prefer the storied word " courage " to Christianity's supreme words, " faith " and " hope." But it seems to me that the substitution here is a very unhappy one. In the first place, the sense of courage is properly and effectually exercised only in the face of difficulties and dangers of a more or less definite character. It cannot be so exercised in the face of impenetrable mysteries. No person in his senses can pretend to put courage first in facing the universe. Here the choice lies not between courage and cowardice, but between faith and bewilderment. Between a hopeful, trustful theology which is willing in the face of such an overwhelming mystery to trust where it cannot prove, and an intellectual dogmatism which would either prove or starve.

In the second place, courage, as we all know, takes first place on the program of life where the balance of human inter-relations is very unstable. In the higher reaches of civilization, where co-operation takes the place of contention, courage is transformed into confidence. When I turn my face toward a friend's house, or toward my home, I do not summon courage to guide my steps. I am then led by a nobler guide, the spirit of faith and love. So also do I face the universe as the manifestation of God. It is my Father's house. As such, I am in it to assume neither an offensive nor a defensive attitude, but to pursue my daily tasks as one who is at home. My theory of it does not rest on courage, but on these three foundation beams of life, which, as Dean Inge states, Christianity practically discovered and enshrined once for all in the human mind, namely, faith, hope, love. In anything less than the assurance which

these give, the soul of man never can be satisfied.

We may, not without reason, look upon the excessive attachment of theology on the part of that great host of Christians we call " orthodox " as an evidence of ignorance. Yet if we really think that ignorance is the sole reason here, we most certainly delude ourselves. The fact is, as it seems to me, that such a philosophy of life and of God, be it crude or refined, original or borrowed, tends to satisfy the inherent demand of the human mind for conscious fellowship with the beneficent soul of the Universe. And it is this irresistible demand which makes men tolerate whatever crudities there may be in theological preaching, for the sake of its upward beckoning. Whether the aspect of this preaching be bright or gloomy, it persists because its tone is inspirational. And it is an evident fact that the inspirational moments of life are of a higher order and deeper significance than the instructive moments, just as the vision of a sunset is far more enchanting to the soul than a physical knowledge of it.

I have no doubt whatever that the Church has persisted through the ages not because of the instruction it has given to men, even in the art of good living. This institution has lived because it has been to the vast majority of men the quickener of the infinite in man and the symbol and promise of the fuller life. Theology has been its life centre.

I have too much respect for my fellow men to think that the millions of them go to church for the sole purpose of being told that love is better than hate, and truth better than error, or even to be informed that to " be good is to be happy." The common experiences of life teach all this in a vastly more effective manner than formal preaching ever can do.

It is true the preachers of religion have urged these precepts from time immemorial ; true also that, devoid of these precepts the religious message

would lose much of its precious content and its intimate touch with men's daily lives. Yet the evidence is clear that the preaching of these ethical precepts through the ages has lifted them above the obvious and the commonplace by something more compelling than their social utility, great as this is. The pulpit has presented them against the theological background as evidences of God's righteous law. By endowing truth and love with cosmic validity, the pulpit traces them to the Parent-Soul and thus clothes them with an awakening mystery. It stabilizes the reason and sublimates the emotions by teaching that while we do not as yet fully know this purpose God is love and truth and righteousness.

I think nothing does Jesus of Nazareth greater injustice than the assertion that he was only an ethical teacher. It is true that judging by the few fragments of his sayings which have come down to us he appears to have insisted on deeds of kindness and acts of mercy, rather than ritualistic practices. But it is also true that he did that in order to establish a more just balance between theory and practice in religion. Jesus was essentially a theologian. With him love to God came first, and love to man second. The "kingdom of heaven" was his first proclamation. In anticipation of it he taught his precepts as a preparation for its advent. And it has been this idea of the permanence of love and truth and righteousness in God's keeping, summed up in the phrase, the "kingdom of heaven," and the eagerness of the human soul to become identified with that permanent order, which have given the church its secure foundation. It is only in the light of this fact that we can understand the sad fate of the purely ethical movements in history as substitutes for the Church.

We would ask our Readers to support our Advertisers, and to mention this Magazine when obtaining articles.

The Votive Offering.

It arrived looking for all the world like the mortal remains of Tutankamen, and some one asked with youthful irreverence, "Whose is the 'Body in the Bag?'"

It seemed but fitting that it should find a resting place in the church, and there it lay on a bier improvised from the long vestibule table, a short squat figure swathed from head to foot in rough brown wrappings naturally associated with mummies. A gruesome object calculated to send a shiver through the superstitious, it set even the stoutest hearted thinking "of graves, of worms and epitaphs." Yet the good people came and strewed the ground about it with gifts from garden and orchard. All Friday night it lay in solemn state within the sacred portals the floor around piled high with flowers, fruit, foliage, and other votive offerings.

But when, on Saturday afternoon, the young men and maidens descended upon it, tearing its weavings asunder, it revealed itself as a simple stook of corn sent to help in decorating the Church for the Harvest Festival.

Obituary.

The death of Mrs. Dunkerley, at Stamford, England, on September 28th., was the cause of heartfelt regret to those who knew her in the North of Ireland. Although in recent years her residence in England gave her Irish friends few opportunities of seeing her, yet she was by no means forgotten amongst us. It was with sorrow we learned of her unsatisfactory state of health, and hoped that in spite of advancing years she might recover some measure of active life. But her decline in strength continued, and the end came as announced above. Connected with the North of Ireland, she made an ideal wife for the Rev.

Thomas Dunkerley, B.A., and their long married life together was singularly happy. She threw herself wholeheartedly into the duties of her position and was a real help-mate to her husband, not only in the immediate work of the Comber Congregation, but also in the wider life of the Non-subscribing body. Her home was always open to friends, and her hospitality was hearty and gracious. Not only at Comber but in a wider circle she will be greatly mourned. But our thoughts turn to the bereaved widower feeling the loss of the intimate companion of many years. He will have the deepest sympathy of all who know and esteem him. The only son of the marriage, with whom up to the time of Mrs. Dunkerley's death, the father and mother were in closest and constant intercourse, will also be conscious of his great loss, and we would extend to him and his wife and family our profound sympathy.

After death the body of Mrs. Dunkerley was taken to Leicester for cremation. Prior to the removal a service was conducted in the house by the Rev. J. G. Davies, Mr. Dunkerley's successor at Comber, and he was also responsible for the service at the Crematorium. The funeral was private.

Reports.

Unity Guild.—This winter's programme began under very happy auspices, when a company of 180 gathered into Rosemary Hall, on 8th October, from our town and country churches, the guests coming from places as far apart as Antrim and Moneyrea. One could not help being struck by the number of young people all around. Truly the Guild is living up to its ideal of catering for the needs of youth. During tea great interest was taken in the competition

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both prizes going to members of York Street Congregation; the successful lady, Miss L. M'Lardy, carried away a box of chocolates presented by the President (Mr. R. M. Laird), the gentleman's prize—a cigarette case, given by Mr. E. Gordon—going to Mr. N. Woolley. Dancing, kept up till 10-15, provided the rest of the programme, except for a few who retired to play cards and for the hastily summoned Committee, who "held a Council standing," for with Mr. Ivan M'Crum's band luring us to dance, "Small time there was ye well may judge for musing or debate." The Annual Entertainment for the Blind, which takes place on the 25th, will probably be a thing of the past by the time this gets into our readers hands. Following that there is a lecture by the Rev. John Begg, of Downpatrick, in York Street Hall, on November 12th. As this will be Mr. Begg's first appearance before the Guild it is hoped that there will be a good attendance. His subject, "The Kailyard School," should prove very interesting to people here in the North of Ireland.

* *

Belfast—First Church.—The Harvest Thanksgiving and Sunday School Anniversary Services were held in the above church, on Sunday, October 12th. In addition to the usual services at 11-30 and 7, there was an afternoon one at 3-30, when the congregation was composed of welcome visitors from the Sunday Schools in the Belfast District. Many generous gifts of corn, fruit, flowers, and foliage had been received prior to the Sunday, and these were skilfully employed to decorate the building. The effect was greatly admired, the pulpit and the table in front of the organ being beautifully covered in fitting colours. In this work the superintendent and teachers had the help of friends of the congregation, including members of the Women's League. These also were responsible for the tea which on these occasions is arranged to provide an interval of rest and refreshment for

the decorators. All three services were conducted by the minister (the Rev. H. J. Rossington, M.A., B.D.), this being his eighteenth successive Harvest Festival in the First Church. The sermons were appropriate to the occasion, the address in the afternoon, dwelling more upon the work of the Sunday School. Harvest Hymns were sung and the Organist and choir contributed anthems in keeping. In the evening, selections from Haydn's Oratorio, "The Creation," were given by an augmented choir, the solos being as usual entrusted to the professional members of the choir. The attendances were excellent. In the evening it was necessary to turn people away, after some eight hundred persons had been packed into the pews and the improvised seats in the aisles. The collections, which were in aid of the funds of the Sunday School, totalled about £25, an advance upon last year. Altogether it was a most successful and memorable occasion. To all the friends, both inside the congregation and outside, who sent generous gifts, very cordial thanks are given. The fruit and vegetables were afterwards sent to the Royal Victoria and the Children's Hospitals.

* *

Banbridge.—Our Harvest Thanksgiving Services were held on October 5th. Two well appreciated Sermons were given by our Moderator, the Rev. S. E. Bowen, of Crumlin. This beautiful Church was tastefully decorated by the usual willing workers assisted by several of the young people. It took portions of three whole days of hard work to complete the decorative scheme and appropriately place the products of the fields autumn tinted leaves, berries and lovely pot plants. These plants were lent by Mrs. Smyth, of Belmont. All who helped were heartily congratulated upon the result of their labours. Miss Helen Stevenson rendered two solos with much sympathy and skill. The Anthems were, "O Sing unto the Lord," and "Holy Art Thou." Miss Dornan,

our talented organist, deserves much praise both for her services at the organ and the musical portion of the service generally. The kind friends who so willingly and usefully augmented the choir, were the Misses Minnie Jardine and Pearl Shooter, Messrs. O. S. Spikes, J. Rooney, R. Fisher and K. Shooter. The attendance at Evening service in particular was very good although the weather was so unfavourable.

* *

Ballyhemlin.—Harvest Thanksgiving was held on Sunday, October 5th. Notwithstanding heavy rain the church was filled. The line was altered to, "All will soon be gathered in," as from what was to be seen in the fields round about, a great deal was yet to be done. Mrs. Thompson, Miss Anderson, Miss Sadie M'Cullough and Miss M. A. Moreland, were responsible for the decorations, which were much admired. Mr. Evans, schoolmaster, presided at the organ.

* *

Cairncastle.—Harvest Thanksgiving Services were held in the Old Meeting House, on Sunday afternoon, October 5th, when the preacher was the Rev. A. L. Agnew of York Street, Belfast, and on Monday Evening, October 6th, when Rev. J. Glynne Davies of Comber, was the preacher. There were very good congregations and both addresses were highly appreciated. The church looked most beautiful, with quantities of bright flowers, autumn leaves, fruit, corn, and vegetables. Festoons of golden ivy, and also of corn, added greatly to the decoration, and a moss rich with red barbary and white honesty set on a table and surrounded by red flowers, and a buckie chain, made a fitting centre in front of the organ.

Miss Isa M'Ninch, of Larne, very kindly played the organ on Sunday, and Mrs. James Tweed, who has so often helped, took the duties of organist on Monday, when a short musical Service preceded the ad-

dress. The choir rendered an Anthem "The Lord is my Shepherd," by Caleb Simper, and the Children's Choir sang a Harvest Carol very sweetly.

* *

Downpatrick.—First Presbyterian Non-Subscribing Church held harvest thanksgiving services on Sunday, October 5th. There was a generous display of autumn fruits and flowers, the ladies having carried out the decoration of the church with great taste and effect. Good congregations numbering morning over 200 (our own people), evening 300 listened to the preacher, Rev. John Begg, whose subject in the morning was 'The Song of Harvest Home,' and in the evening, 'Reverence for Nature and her Laws.' The choir, under the direction of Mr. E. Naylor, sang in excellent style the anthem, 'The Lord is my Shepherd.' Grateful acknowledgment is made to the friends who contributed gifts for the decorations, and to those who assisted in the praise.

* *

Domestic Mission.—Though there was a scarcity of fruit and flowers for harvest decorations, on 19th October, the corn and wheat was plentiful and the church looked extremely well, especially after the improvements recently carried out around the pulpit and choir. All three services were well attended, the afternoon and evening particularly so. Those who had the pleasure of being present at 3-30, listened to as appropriate a little discourse as one could desire. Beginning by emphasising the fact that it was the children's service, the Missioner drew a careful picture of a child's attitude towards its parents and concluded by pointing out that whatever seed a parent sows by precept and example will surely come to Harvest in the lives of the children about him, 'for whatsoever a man soweth, that shall he also reap.' We were glad to notice members of our other Belfast churches, in the congregations and were specially pleased by the number from York Street.

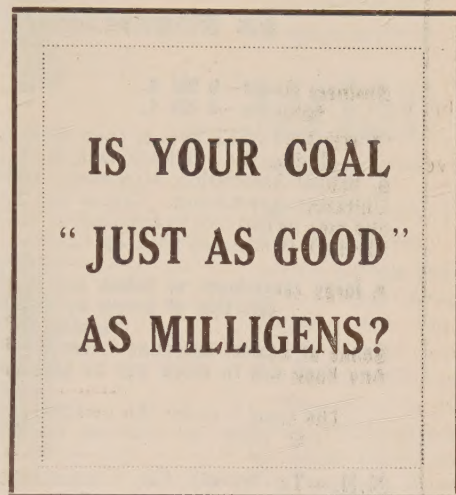
Mountpottinger.—The Harvest Services were held on Sunday, October 5th, being conducted by the Minister in the morning and in the evening by the Rev. H. J. Rossington, M.A., B.D. The congregations, especially at the evening Service, were of very acceptable dimensions, and expressions of gratification at the tasteful decorations arranged by the Minister and members of the Women's League were forthcoming. The Choir rendered special music for the occasion, Miss Ada Beattie, acting as soloist. It was a matter for much regret that Miss Maria Davidson for the first time for many years was an absentee owing to an unfortunate illness which attacked her whilst spending a short holiday with her relations in Bangor. Preparations for the Jubilee Celebrations in January are beginning to take a little shape and we shall probably be able to give an outline of the intended proceedings in our next issue.

* *

Newry.—The annual harvest thanksgiving services were opened on Sunday September 28th, in this church, which was beautifully decorated for the occasion. Both services were well attended, particularly the evening service, and the special preacher was the Rev. John Begg, Downpatrick. In addition to plants and flowers from the Daisy Hill Nurseries, gifts of fruit, grain, flowers and vegetables were received from Miss Mitchell (Altnaveigh), Mrs. Henning, Mrs. Slipper, Mrs. C. Warnock, the Misses Warnock, Mrs. Weir (The Commons), Mr. W. Lockhart, Mr. Geo. Baird, Mrs. Hamilton Little, Miss M'Philomeny, Mrs. Rainey, Mr. W. Lockhart, Mr. Joseph Little, Miss Tweedie, Mrs. M'Caigue, Mrs. M'Cracken, and Mr. M'Combe and Miss M'Cullough. The decorators of the sacred edifice were the Misses Warnock, Mrs. Henning, Mrs. Slipper, Mrs. C. Warnock, Miss Mitchell, Mr. J. Thompson, Mr. C. Warnock and Mr. M'Caigue. The choir was specially augmented for the occasion by members from the choirs of the other Pro-

testant Churches, and the music was exceptionally well rendered, Mrs. Slipper playing the accompaniments. The hymns included "We plough the fields"; "Rejoice, the Lord is King"; and "O Lord of heaven and earth and sea." The first anthem was entitled "O taste and see," and the second was taken from the cantata "Ruth" (founded on the Old Testament lesson) the solo parts being delightfully taken by Mrs. D. F. Craig (contralto), Miss Brennan (soprano), Mrs. Ross Smith, and Messrs. A. Grant and W. A. Leslie. Both numbers were beautifully interpreted, and were much appreciated by the large congregation. The Rev. John Begg, Downpatrick, delivered an appropriate sermon from "the parable of the sower," which was the subject of the New Testament lesson. In the course of his sermon he pointed out that the life of the individual should be a steady development, and the life of the nation a continuous evolution. As there was in every seed the power of adjustment, the power of growth and development, so there was in the soul of man the power to rise above circumstances and to become a new and living force of itself. Jesus called that "the Spirit of God within you," and it was the essential power of every human personality. He exhorted them to strive upwards to a life of nobleness and of service—to endeavour to clear their own lives of all hindrances, and so extend their help to some poor and needy soul. Struggle to grow thirty fold or sixty fold or an hundred fold, and then meet both time and eternity with something that was fitting and noble for the Great Lord of the Harvest. The special offertories were on behalf of church expenses. The festival was concluded on Monday Evening, the Rev. Geo. J. Slipper, minister of the congregation, being the preacher on the occasion.

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